(32) Var. lec. (v. D.S.): 'Who enunciated a halachah etc.'? He replied, R. Johanan. He said to him, What was it. He replied, A man may say first etc.'.
(33) Sc. R. Johanan.
(34) That you set so much store by it.
(35) E.V. 'Them that sorrow for'.
(36) Zeph. III, 28.
(37) To R. Joseph is ascribed the Targum on the prophets, v. Graetz, Geschichte, IV, 326.
(38) Euphemism.
(39) I.e., the festival prayers.
(40) Ps. CXIX, 28.
(41) Lam. I, 4.

Talmud - Mas. Berachoth 28b

R. 'Awia was once ill and did not go to hear the lecture of R. Joseph.[1] On the next day when he came Abaye tried to appease R. Joseph. He said to him [R. 'Awia]: Why did your honour not come to the lecture yesterday? He replied: I felt weak and was not able. He said to him: Why did you not take some food and come? He replied: Does not your honour hold with the dictum of R. Huna? For R. Huna said: It is forbidden to a man to taste anything until he has said the musaf Tefillah. He said to him: Your honour ought to have said the musaf Tefillah privately and taken something and come. He replied: Does not your honour hold with what R. Johanan has laid down, that it is forbidden for a man to say his Tefillah before the congregation says it? He said to him: Has it not been said in regard to this: This refers to when he is with the congregation? And the law is neither as stated by R. Huna nor by R. Joshua b. Levi. 'It is not as stated by R. Huna', namely in what we have just said.[2] 'It is not as stated by R. Joshua b. Levi', namely, in what R. Joshua b. Levi said: When the time for the minhah Tefillah arrives it is forbidden to a man to taste anything until he has said the minhah Tefillah.

MISHNAH. R. NEHUNIA B. HA-KANEH USED TO SAY A PRAYER AS HE ENTERED THE BETH HA-MIDRASH AND AS HE LEFT IT — A SHORT PRAYER. THEY SAID TO HIM: WHAT SORT OF PRAYER IS THIS? HE REPLIED: WHEN I ENTER I PRAY THAT NO OFFENCE SHOULD OCCUR THROUGH ME,[3] AND WHEN I LEAVE I EXPRESS THANKS FOR MY LOT.

GEMARA. Our Rabbis taught: On entering what does a man[4] say? 'May it be Thy will, O Lord my God, that no offence may occur through me, and that I may not err in a matter of halachah and that my colleagues may rejoice in me[5] and that I may not call unclean clean or clean unclean, and that my colleagues may not err in a matter of halachah and that I may rejoice in them'. On his leaving what does he say? 'I give thanks to Thee, O Lord my God, that Thou hast set my portion with those who sit in the Beth ha-Midrash and Thou hast not set my portion with those who sit in [street] corners,[6] for I rise early and they rise early, but I rise early for words of Torah and they rise early for frivolous talk; I labour and they labour, but I labour and receive a reward and they labour and do not receive a reward; I run and they run, but I run to the life of the future world and they run to the pit of destruction.

Our Rabbis taught: When R. Eliezer fell ill, his disciples went in to visit him. They said to him: Master, teach us the paths of life so that we may through them win the life of the future world. He said to them: Be solicitous for the honour of your colleagues, and keep your children from meditation,[7] and set them between the knees of scholars, and when you pray know before whom you are standing and in this way you will win the future world.

When Rabban Johanan ben Zakkai fell ill, his disciples went in to visit him. When he saw them he